GROWTH OF JEWISH LAW

DR. LYMAN ABBOTT CONSIDERS IT AS A GRADUAL DEVELOPMENT.

A Religiou Prescribed by the Book of the Covenant, Which, in Its Spirit, Is Essentially Mosaic.

Brooklyn Eagie.

At Plymouth Church Sunday night the Rev. Dr. Lyman Abbott resumed his series has been created to take its place. The of the priest, the individual or the nation. special topic was "The Priests' Book of Canons," and he said:

to consider that the first five books of the Deuteronomy respecting his death, and came in their complete and finished form to Israel from God through Moses. That must, indeed, again remind you that modern scolars are not altogether agreed and of Princeton and Dr. Cave of Great by an increasing number of scholars and by those of the greatest weight, is very different from this which we learned in our youth. It holds that the literature of the Hebrew people grew up with its history, much as the literature of England grew up with its history; that the laws were evolved out of that history, much as English and American laws have been evolved out of the history of England and America; that the ceremonial law of Judaism was a gradual growth, much as the ceremonial laws of the Roman Catholic growth. Indeed, the parallel between paand Judaism in this respect is worshipers in the Roman Catholic Church | to-day suppose that its ritual has come wn to it from St. Peter. If they think | passed from formalism into religion about it at all they imagine that St. Peter administered the mass very much as they see it administered before the altar. Of made sacrifice obligatory. To refuse to think this; of course, those who have fortune, one's family, one's personal and studied history know that the rubrics and individual fate. But the book of Leviticus, canons of the Roman Catholic Church are on the other hand, declares in the very a matter of slow growth, and, in a some- outset that the offerings under this code what analogous manner, modern scholars shall be voluntary, "If his offering be consider that the ceremonial system of burnt sacrifice of the herd let him offer a Judaism was a matter of slow growth. I sists of the Ten Commandments with some nplification and application of the prements, is the oldest book in the Bible. This book of the Covenant is probably in its spirit, if not in its present form, essential-Mosaic. It prescribes a very simple reese statements: That God is a righteous being: that He demands righteousness of r! children and demands nothing else, and that loyalty to Him is to be shown by respect for the rights of one's neighbor-

property, of person, of purity and of reputation. This is, in the briefest possible statement, the religion of Mosaism. THE JEWS AND THE PAGANS. The people of Israel were surrounded by pagan peoples whose conception of religion differed from this of Moses at every point The pagans did not believe that God is righteous being. They believed either in unmoral or immoral gcds. The object of the pagan religion was not to make them moral, it was not to inspire them to deal with one another justly, righteously, honorably or mercifully-it had nothing whatever to do with the moral life. Their object was either to bribe the gods and secure their favor or to appease the wrath of the gods and avert their ill doing. For this purpose elaborate systems of sacrifice were created to be offered according to their costliness, and in many instances the only offering which was thought sufficient to appease the wrath of the gods or win their taken in war, slaves, private citizens were offered to the gods; and, not infrequently, fathers and mothers offered their childrenmost costly offering parents could Thus we have in Palestine two conceptions of religion, conflicting at every point. The one a sacrificial system, built of angry gods by offerings; the other a conception, coming through Moses, of a rightthey shall reverence Him and show their reverence for Him by living righteously one with another. I tried to trace this conflet and to show you, a few Sunday nights ago, how a religious literature grew out of this clash of ideas. Several centuries went by while this conflict went on before the book of Deuteronomy was proced. The book of Deuteronomy was written in or about 'he time of King Josiah, more than eight centuries after Moses, by an unknown prophet for the purpose of explaining, interpreting and applying more fully the spirit and principles of the simple religion inculcated by Moses. Two centu-Israel had gone through very striking exeriences. They had been carried away from the land of Judah; they had spent seventy years in Babylon, in captivity: they had learned some sad and some important lessons there, and had finally been permitted to return. Only the more plous, the more patriotic chose to do so. They came back to Jerusalem, rebuilt its walls and reconstructed its temple. Such a period as this was necessarily a period of restoration in more than one direction. In it there was an altempt to revive the anclent life and law of Israel. All that had it was dropped out of its recollection the prophets and leaders endeavored to recover, again. The scattered and fragmentary writings were gathered together in one book. The simple rites of the olden time were revived. but revived with new forms and with alcient Judaism in the time of the restoration | read one illustration: might, perhaps, be compared to that Oxford movement in England in the first part of this century, with which students of of restoration always bring back the old modified by the intervening years. There is of Puritanism. But modern worshipers have desired to improve it. They have employed a skillful architect. He has gone into that church, leaving the exterior walls unaltered, and he has reconstructed it. making it one of the most beautiful churches of New England. Not such a church as any old-time Puritan ever looked on, and yet fully in spirit of the old-time Puritanism, with new forms, new colors, new beauty, that belongs only to the latter part of the nineteenth century. So restera-tions are made. The history of the intervening period comes in to modify, to improve or deteriorate. It was in this period f the restoration, eight or nine centuries after Moses, when the Jews had been carried away into captivity and brought back from their exile into Jerusalem with a passion to restore and re-establish the past, an almost fanatical enthusiasm for their own religion as distinguished from the pagan religion, that the book of the Priests' Canons took its present form; it was in this age that the Levitical code was finally framed, shaped, organized, published. We are not, indeed, to suppose that the code was then, for the first time, made. It had en growing through all these nine centuries ef-controversy between the pagan religion and Mosaism. But it had reached the form in which we now have it in our Biblechiefly in the book of Leviticus, but also in the books of Exodus and Numbers-in the period of the restoration, something like ine centuries after the days of Moses This substantially, and in brief, is the view

the view which I myself entertain. METHODS OF REFORM. There are two ways in which a great reor the constructive or political. France had grown up a great despotism. France the great day of atonement. sembly, undertook to build afresh and from and in successive epochs, which some- this fashion. Two goats, as much alike as these again."

in its place. The French, or iconoclastic, goat was sacrificed and the one on which the whole, is quite as effective. Still there | did this striking object lesson teach to great error formed and organized, espe- wrath of God to be appeased, there was not great truth at the root and foundation of it, to be escaped from, there was simply this gitimate, either an attack upon the whole | you are set free from it. The object of the old form, in faith that the old form | ject of sacrifice in the Jewish system was will itself disappear as soon as the new life | always to serve as a means of purification

of lectures on the Bible as literature. His history of Israel illustrates both these methods. Paganism was thoroughly false, God. The other system rested on belief in False in its notion that God is an immoral | a sin-cleansing God. God; false in its notion that God has a Probably most of us learned in our youth wrath that must be appeared blood; false in its notion that God Bible were written by Moses, with the ex- by offerings; false in its notion, that ception of a few statements in the book of God calls on us for anything else than to do justly, love merey and walk humbly that the whole legal system of Judaism, this falsehood might be attacked. The one all its moral, political and ceremonial laws, was the prophetic way-to affirm in clear and explicit language that God is a rightcous God, that He demands nothing but righteousness, that the only sacrifices He is not the view of modern scholarship. I asks for are the sacrifices of thanksgiving and penitence. The other was the ecclesiastical way-to accept the spiritual truth that there are some eminent biblical schol- ism that had been borrowed from paganars of our time, notably Professor Green | ism and wait for the results. If we read | this code, the Providential intent is clearly whether twenty-five people in this congre-Britain, who still hold this opinion. But gation have ever read the book of Levitithe modern view as it appears to be held cus through-if we read it, with its instructions, what is to be done with the fat pulpit-duli and profitless reading, and he form to the spirit and see what new ife of Mosaism. It would be impossible for me, within the limits of an evening's discourse, to take up the Levitical code n detail-and it is all detail; it would be Church have been the product of gradual even more impossible for me to secure your rapidly point out certain fundamental elements in it which makes it in spirit radimarked. Probably a great many devout cally different from the ceremonialism which it supplanted and endeavor to show | A DIFFERENCE IN CODES.

In the first place, then, the pagan code

male without blemish; he shall offer it of

must ask those of you who have attended his own voluntary will at the door of the these lectures before to retrace, briefly, tabernacle of the congregation before the the steps we have aready trod. The book | Lord." It is true our revised version gives of the Covenant, which is contained in a few a different translation, and perhaps I had chapters of the book of Exodus, and con- better read that also, for the difference is radical. "He shall offer it at the door of | come: the tent of meeting that he may be accepts and principles of the Ten Command- | cepted before the Lord." It is a disputed question as to which of these readings is orrect; whether the meaning is that he shall offer a sacrifice which is acceptable don, which may be all summed up in God's will-or whether he shall offer one acceptable to himself-that is, of his own free will. But whichever of these transations we accept as correct there can be no question that the Levitical system was in its essence a voluntary system. Throughspecifically, by respect for his rights of out this chapter from which I have read one to his own way; and the Lord hath laid every instruction is hypothetical. If you will offer, this is the form in which you are to do it. In other words, as my brother, late dean of the New York University, once said to me, any modern awyer reading the code of Leviticus would at once say these provisions are regulative, not mandatory. They regulate customs already existing; they do not require services acter of this service is indicated in nothing more clearly than this-that the whole priesthood depended upon the voluntary offerings of the people. It is true that the mount which they were to give was prescribed, but it is also true that there was no means of collecting the money from the man who did not choose to give it. The ancient Jewish church was as dependent on the voluntary offerings of the wor-shipers as is Plymouth Church to-day. In the reign of Henry VIII Hallam tells us. from one-tenth to one-fifth of the whole property of Great Britain belonged to the priests. They were financially independent of the people. Under this Levitical code the priests could own no land; property was favor was that of a human life. Captives | not vested in their hands; they were dependent upon the people's contributions, and those contributions were voluntary. In this respect, then, the Levitical system differed radically from the pagan systems, which in form it seemed to resemble. In the second place, offerings themselves were not measured by their cost. They were upon the conception of appeasing the wrath | inexpensive. There was no human sacrifice. There were no great hecatombs. No man was measured by the cost of the offering fices of His children, who only asks that the lame, the halt, the blind; he must not offer to God what he would not offer to anybody else, because that was mere hypoorrisy and false pretense; but he might bring a bullock or a lamb or a goat or a couple of doves or a sheaf of wheat. The value of the offering did not in the least depend upon the cost of the thing offered. On what did it depend? On this: The ex- not for God, not for ourselves, not to esperience which it represented. Every offerng stood as the expression of a feeling in the heart of the worshiper, and the three our suffering in his service. great elements which enter into what we call religious experience had their representative in the offerings which were pro- it was not explicitly stated in Leviticus vided for the Levitical code. These are: | that the Lord gave these ceremonial regu-First, penitence; second, consecration; lations to Moses. He replied that it was. hird, thanksgiving. He that came to the temple might come conscious of some sin. Then his offering was a sin offering or a trespass offering. It was an expression of falsehood. It must be remembered that penifence. He might come with a desire to | the Levitical code was an honest endeavor renew his consecration to God, to reaffirm | to restore an ancient ritual; that the spirit his purpose to live God's life on the earth. Then it was a burnt offering or a whole burnt offering; an object method of expressing the entire consecration of all that he had and all that he was to God's service. Or he might come with a heart full | pentence, as in the restitution of a thing of joy and gladness to express thanksgiv-

SACRIFICES CLASSIFIED. But these offerings were classified according to the experiences which they expressed, and if they did not express an expeterations. This period of revival of an- rience they were not acceptable. Let me "If a soul sin, and commit a trespass

offering or thank offering.

against the Lord, and lie unto his neighbor | the days of Moses and possessed his auchurch history are familiar. Such periods in that which was delivered him to keep, or in fellowship, or in a thing taken away a meeting house in Hanover, N. H., built on | by violence, or hath deceived his neighbor, the plan of the simplest and severest type | or hath found that which was lost, and lieth concerning it, and sweareth falsely; tions, in any of all these that a man doeth, sin ning therein: Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully got, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal and shall add the fifth part more thereto, and give it unto Him to whom it appertaineth, in the day of his trespass offering. And he shall bring his trespass offering unto the Lord, a ram without blemish out

of the flock. Sacrifice did not take the place of rightcousness. The man could not say, "I am religious because I have offered the precribed sacrifice to the God." He must first io righteously. And what Christ has said n the sermon on the mount, "If therefore thou art offering thy gift at the altar and there remembering that thy brother hath aught against thee, leave there thy gift before the altar, go thy way to be reconciled to thy brother, and then come and offer thy gift," finds its antetype in his old provision of the Levitical code, "If ou have done wrong, stolen, cheated, deuded, first restore, then pray.'

In the fourth place the sacrifices of the evitical code were never offered to apease the wrath of God, to satisfy His aner or His justice, as a substitute for penilty or as a means for securing pardon. Sacrifice and penalty are not coupled toof modern scholars respecting the origin and authorship of the Levitical code. It is gether in the Old Testament. The sacrifices of the Levitical code differed from the sacrifices of paganism in that fundamental respect. They were means of purification not means of appeasing the wrath of God form may be conducted-the iconoclastic, or the gods. A very curious national day of fasting and prayer prescribed in this Levitical code illustrates this simple princi-Mustrates the one; England Illustrates the | ple in a very striking manner. The cere- | Serve with the fried oysters the thinnest, other. In both countries there had grown mony itself seems curious, perhaps will daintiest slices of graham bread, lightly seem almost childish to you, but the lesson buttered. is very plain. One day was set apart as also a delightful accompaniment. rudely broke the yoke of the was the day when the nation was confess its sins and when a sacrifice was to be made for the sins | Pearson's Weekly. tem. gathered in a general as- of the whole people. It corresponded somewhat to the fact day which some of us

times were revolutionary in their charac- possible, were brought before the congregater, built on the foundation which it al- | tion. On the head of one was fastened a ready possessed, poured the spirit of a red thread, which represented the sins of new leader into the old feudalism and from I Israel. Over the head of that one the the time at least of Henry VIII to the priest confessed the sins of the nation. present time the old feudalistic walls have | Thus by the double emblem, the red thread been cracking, the old feudalistic rulns | tied to the horn of the goat and a prayer have been gradually tumbling down and a offered above his head the sins were laid. new democratic system has been going up as it is said, upon the scapegoat. The twin method seems to be more expeditious, but | the sins had been laid was led off into the the English, or constructive, method, on wilderness and was seen no more. What is room for both. And when there is a Isarel? There was no suggestion of a cially when that great error has some even any suggestion of a penalty imposed either the one or the other method to le- The burden of sin has been lifted off and system, made to sweep it all away and sacrifice in the pagan religion was always build anew, or a pouring of a new life into | to appease the wrath of the gods; the ob-The one system rested on belief in an angry

THE PLACE OF SACRIFICE. In the fifth place, in this Levitical code it was explicitly provided that sacrifice could only be offered in one place. That was not the earlier provision. In the earlier law God had said expressly, "I will permit sacrifice in any place." Altars had been reared to Him in all sorts of places, sacrifices had been offered by all sorts of persons-kings, prophets, laymen-but in this latter Levitical code, only the priests could offer sacrifice, and the sacrifice could only of Mosaism and pour it in a the formal- | be offered in one place. Whatever was the intent in the mind of the men who framed the book of Leviticus-I doubt very much | indicated by the result that when the Jews could no longer offer sacrifices in Jerusalem they could no longer offer sacrifices at all. The result of the simple provision that sacrifice could only be offered in the temple and what with the caul and what with the | was to sweep away the whole sacrificial blood, and how the different sacrifices are | system altogether, and it has absolutely to be offered, it does seem, perhaps-al- disappeared, alike from the Jewish world hough it sounds strangely to say so in and the Christian world. Thus, in this Levltical systems the provision was made, by or this nineteenth century it is dull and the very spirit that was in it, for the overis so wrought into the philosophy and the pirit was put into the old formalism, and life of paganism. God was finally to be ow the new spirit wrought in the old for- recognized as a righteous God, not demandalism until it finally broke the walls of ing sacrifice. Sacrifice was made the volhe old formalism down altogether and is- untary expression of a spiritual experience; sued forth in a new life identical with the its value was made to depend, not on the costliness of the thing offered, but on the reality of the experience. Sacrifice was not but a means of testifying to His pardoning love. And, finally, the sacrifice could only were driven from that place the sacrificial The four personages in the scene apsystem tumbled in ruins, never to be restored or re-established. I might, perhaps, legitimately stop here,

across which the nations of the earth have | few moments longer while I pass from the Old Testament to the New, to hint at least at the relation which this sacrificial system of the Old Testament had to our present life. This sacrificial system, I repeat it was not the means of appeasing the wrath course, Roman Catholic scholars do not sacrifice to the gods was to hazard one's of the gods, but a means of testifying to God's pardoning love. And already, during the captivity, a prophet had arisen who declared in explicit terms what had been perhaps intimated by previous prophets-that sacrifice was not to be offered by man to God, but was to be offered by God for man. The sacrificial system was to be completely reversed, and while the pagan sacrifice was offered by man to appease the wrath of God, the sacrifice of the future, said this prophet, will be offered by God to purify the character of man. That this was implicit in the Levitical code we have already perhaps seen. It is explicit in the teachings of Isaiah. The servaint of the Lord shall

"He is despised and rejected of men; man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. shall offer a sacrifice which is acceptable | Surely he hath borne our griefs and carried to the Lord-that is, in accordance with our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every on him the iniquity of us all."

PURPOSE OF SACRIFICE. The iniquity is not to be laid on some offering which man provides to appease God, it is to be laid on some offering which God provides to justify man. Do you not see how radical is the difference? When still now first prescribed. The voluntary char- later a profit arises who marks the transition from Judaism to Christianity, and he sees Jesus, he shows Him to His disciples, saying: "Behold the Lamb of God that taketh away the sins of the world." You have been bringing your lambs-lambs of men offered to God; behold the Lamb of God, the Lamb that God provides, the Lamb that God offers, the Lamb through whose suffering God accomplishes the purification of humanity. There is no explatory sacrifice; there is no appeasement of the wrath of an angry God. That which lies implicit in the systems of sacrifice, that have existed in the human race since the world began, is profoundly true, that it costs something to forgive sin. But it costs the one who forgives, not the one who receives forgiveness. sacrifice is a sacrifice for purity, not to allay wrath to avert penalty. The sacrifice is provided by God for man, not brought by man to God. And He who came to fulfill all types and prophecies and all sacrificial foreshadowings by His own crucifixion, came not to be a substitute for penalty, came not to appease the wrath of an angry God, but to express the love of a heavenly Father, to purify the soul of a heavenly Father, to purify the soul of a following disciple. He who laid down His own life, He bade us lay down our own lives for our brethren and taught us in language which we ought never to forget that we can receive the benefit of His cross only as we take up our own and by the sprit of the same love sacrifice ourselves, cape a future hell or win a future heaven. but to purify the man next us, who needs

In the meeting in the lecture room, held after the service, Dr. Abbott was asked if Was this statement to be falsehood?" To this Dr. Abbott answered substantially as follows: This was not a put into this ritual was the spirit of the Mosale religion; that it was not at all improbable that some of the specific provisions, such as that a sin offering was valueless unless accompanied by practical restolen, were directly derived from Moses. ing, grati- and joy in the Lord. Then To-day different denominations claim the authority of Christ for their different organizations. The Romanists think that Christ founded the papacy, the high churchman that he founded the Episcotablished independency. These claims of divine authority for organizations which are of human origin but are more or less the instruments of a divine life, correspond to the claim of the compiler of the Levitical code-that this code was derived from thority. The phrase, "The Lord said unto Moses." in Leviticus is only a dramatic form of presenting for the Levitical code a claim analogous to that presented by different churchmen of a divine origin for their respective ecclesiastical organiza-

How to Serve Oysters.

Oysters are very seldom breaded and fried at home in a perfect manner. The mistake which most cooks make is to incase them in egg and bread crumbs. This is seldom a success. The coating comes off, giving to the oysters a piebald appearance, and they are usually overcooked in the attempt to brown them evenly.

For a dish of fried oysters, select sound oysters which have just been opened. It is more essential that the oysters shall be fine flavored than that they shall be large. though large oysters are desirable. Flatten each oyster slightly and lay them in fresh milk while you prepare a mixture of equal parts of sifted cracker crumbs and flour.)yster crackers, or the richer butter crackers, are good for this purpose. Let the fat be very hot. Drain the oysters one by one out of the milk, and dip them into the pulverized crackers and flour. Lay them in a wire basket and immerse them in the hot fat for two or three minutes. Drain them, lay them for a minute on coarse brown paper and slip them on a olded napkin and place them on a hot platter. Garnish them with a little parsley and quarters of lemons. The folded napkins which are laid on platters for the reception of fried articles

should be of some cheap quality, kept for this purpose. They should be about half a yard square and half a dozen will be enough for use in a family. When fried articles have been properly cooked and drained, the napkins will hardly be greasy, but they are intended to absorb any remnant of grease which may be left. A mere dash of cayenne is sometimes added to fried oysters before they are cooked. The whitest, crispest celery is

Second Sight.

Dobson-Do you believe in second sight? Hobson-No, but my wife does. When I new foundation a great republic. Eng- day of the atonement was celebrated after | the salesman: "I'll come in and look at

BERNHARDT'S MEMORIES

SOME VALUABLE HINTS TO WOMEN WHO WANT TO BE ACTRESSES.

A Rugged Road to the Place of a ixed Star-Terrors of an Examination Before the Conservatoire.

Paris Figaro.

"Make a fashionable dressmaker of her," said ray godfather, "She will be at home among ribbons and chiffons. There is no danger of her going bad; there isn't enough of her."

But one of the old friends of my mother, who was then a minister, thought that the theater offered some chances of success to me. That was also my mother's opinion. I was not homely. I had a soft voice and pretty teeth that would give me an apportunity to smile. I would grow, and put on some flesh, he said. He never imagined, poor man, that my thinness was bound to afford amusement to so many journalists. Finally he concluded that I should be presented to M. Auber. M. De Girardin, who was coming to see my aunt the next day, would arrange the matter with him.

My mother being a stranger, and knowing nothing of what was necessary to do in order to make an actress of me, was obliged to have the thing explained to her in Dutch by my aunt. They spoke rapidly and for a long time. My godfather and M. X. left the two ladies and began to talk in a low tone. I was alone, standing at one profitless reading unless we look beneath | throw of the whole sacrificial system, which | extremity of the large room. An indescribable fear came over me. What was the future? The dreams of happiness in the picture danced before my imagination. The ringing laughter of my two young sisters in the adjoining room fell like a flood of sobs into my heart. The hard accents of a means of appeasing the wrath of God, the Dutch language grated upon my ears, while the mysterious voices of the two men attention while I was doing ft, but I may be offered in one place, and when the Jews | troubled my imagination. I began to cry. proached me.

"What are you crying for?" asked my you how the Levitical code was a bridge and yet I must ask your indulgence for a mother, taking my head gently in her hand and kissing my forehead. to be an actress?"

> "I want to be a nun," I said, sobbing. "How stupid you are!" said my aunt, shrugging her shoulders. "What idiotic things girls are," added my

godfather. 'Come, come; go and dress yourself,' said my mother, "and stop crying." I embraced her. She caressed me gently. That calmed me, and I left the room. They prepared a whist table for the guests. My sister Jeanne was playing with my sister Regina. The game was to find out which one would fall hardest on the floor without crying. They made me the referee. Quarter of an hour afterwards I thought of nothing but making myself as pretty as possible in order to plague my godfather, who insisted that I was homely. in the evening at dinner, after having drunk the health of my mother, they drank to my future triumphs, and the old minis-

The next day I was presented to M. De Girardin, who said that I was charming and that I looked like a Rachel. He promised to take an interest in me. He kept his word. Two days afterwards my mother was notified to bring me to the Conservatoire on such a day at such an hour. UGLINESS EMPHASIZED.

ter, patting my cheeck, said: "You will

Poor man! May the clay rest lightly on

thank me one day, my little one.'

They sent for the dressmaker, who received an order for a black silk dress for my presentation. On that great day they called in the hairdresser, who dressed my hair as well as he could, turning it into puffs and curls. I had never before looked so homely. That was also mother's opinion. but my godfather declared that at least I looked like a young girl, and not like a little mad dog. A short dress allowed some of my embroidered underclothing to be seen. My little thin arms floated in sleeves altogether too large. They were made expressornamented with a coral necklace. They white and rosy, and all of them older than I, because they were intended for the opera, he shrugged his shoulders, murmuring: "Girardin is crazy." And he turned his back upon me. My governess told me that the presentation was over, and we started to leave. M. B., the clerk of the class, took my name and address, telling Mile. De Brabender that the examination for admission would be held in ten days. "What must I learn, sir?" I asked. "Anything you wish," he said. And he

passed on to another. When I got home I told at the dinner table of my presentation to Auber. There was a lively discussion over what I should spoke very little French, did not endeavor I was obliged to resume. to express her opinion. But my young piano instructor, whose father was a celebrated singer, declared that it was nocessarv to learn some verses. What should the verses be? That was the subject of discussion while they were playing whist. My godfather, who was always there when he was not with my aunt, declared that it was necessary to learn a fable. This brought on an outery. "A fable at the theater!" they exclaimed. "That would be something absurd." heard Mme. Rachel repeat the fable of the the pupil fulfills all the conditions of the leaving twelve men mounted. I was one see my President insulted!" Two Pigeons" at the Theater Francais. "Learn that, my child," said he. "I remember Rachel, and I can give you some

My mother approved; the others became resigned, and it was agreed that I should repeat the fable of the "Two Pigeons." "You have La Fontaine," said my piano mistress. "Hunt up the fable and study

"That's just it. Let's hear how you read, cried my infernal godfather. "Ah, let us finish the game first," growled an old friend of mother's, no less brusque and affected. Moreover, he was afflicted with a fearful Bordeaux accent. He made me almost furious every time that he called pate, many Congregationalists that he es- | me his "daughter," pronouncing the word as if it were written "fil."

When the game was over the party reclined in their armchairs. My mother took up her embroidery, my sister Jeanne was asleep on the sofa and my godfather put on his spectacles to listen to me. The old fellow coughed to clear my voice, and my piano mistress whispered softly to Comte De K., a handsome young officer, while my gentle and beloved governess encouraged me. My aunt fixed the shade of the lampto enable me to speak all the better.

UNPLEASANT MEMORY. What an evening! My God, it remains in my recollection, the type of everything that is comic, burlesque and indescribable After five minutes' reading my godfather and the grouty old fellow began to dispute violently. Each had heard Rachel. The old fellow said he knew her. This was the way she said it, and this was her gesture. And the two old fools, in indescribably ridiculous contortions, endeavored to give the reason for this difference, and I adtheir imitations of Rachel in a tone of voice that was absolutely stupefying. Everybody began to laugh. My mother, almost enoked with laughter, begged them, for heaven's sake, to stop. Then my aunt, a refined and intelligent woman, also read, but with pronounced accent which spoiled the pretty lines of La Fontaine. I thanked her. She had made a hit, and my first lesson in declamation was finished. I determined to forget as quickly as possible the points that had been given to me.

At last the great day arrived, and this time my mother did not have my hair dressed. I presented myself to the conservatoire with my hair loose, with the face of a young girl, without powder, and with the self-possession of a child. A great many young girls were there, beautiful and charming, in the full blossom of the spring of life, some laughing and talking, others trembling and sad. Each one had hope in her heart and fear in her eyes. Among them there were some who were almost fully developed women, and who endeavored to disguise their age. And away back in the dark corners of the waiting room there were a few poor little girls

I was accompanied by my aunt; she was nervous and in a bad humor. Immediately I formed the acquaintance of an adorable your girl, a living and exquisite Greuze. Her name was Rose Baretta, the sister of Blanche, Mme. Worms, at present a member of the Comedie Francaise. The latter, who was then quite a little girl, used to play with my sister Jenne, and Marie Samary, two little girls of the same age. With her clear complexion, reddish hair, and slender form, in her blue linen dress, used to know in New England. This great | go shopping with her she always says to | Rose charmed me. I sat down beside her.

happiness, was alone able to break our friendship, linked with so many delightful recollections and disappointed hopes. Poor

When Constant called out my name. came near running away in terror. I went into the hall more dead than alive, and stood before a large table, around which several men were chatting and discussing In the background there was a stand erected, upon which a young man, dressed in black, was standing and rolling enormous eyes under great bushy eyebrows. His name was Leotaud, and he is now chief prompter in the house of Moliere. "What are you going to declaim?" he

"The fable of the Two Pigeons," I said, in a very low voice. "What! We don't declaim fables here." and he burst out laughing. Just here the little bell rang. "Salute," whispered Leo-

I obeyed, and my eyes for the first time were fixed upon the areopagus. I began to tremble. What a terrible thing an examination at the Conservatoire is! There is through such an ordeal, and I have often thought that many who possessed real talents must have broken down and been wrecked during that brief examination. ONE KIND FACE.

Among those who were gazing at me I thing into the ear of Augustine Brohan, who immediately burst out laughing. Tears | own way. Here are his words: came to my eyes, and my sobbing smile couraged me with a nod of his head. I was age that I needed so much. I repeated | miles south of Macon. the pretty lines of La Fontaine in one breath. In my excitement my voice found involuntary intonations full of tenderness. Again the bell rang and I stopped. "Do you know anything else, my little one?" asked Auber.

"Yes, I know the scene in 'Agnes,' but not very well." "Just repeat what you know of it."

I saluted again, and, after a few lines, the bell was rung again. "Salute and retire," said Leotaud. I did so, and as I was going away Auber stopped me. 'She is pretty, is she not?" said he, turning to the others. "A skinned cat," brutally remarked a rentleman, who kept his hat on his head.

It was Beauvalet "I'll take her into my class; I'll make something out of her!" exclaimed another, Dublin. There was no sense in our taking ordered Bee, the impulsive, to fall back. pale face and luminous white hair. It was Provost.

"Am I received" I asked with a bound. "Yes: come kiss me; you have a nice voice and intelligent eyes. You don't know anything, and that makes your case all the more interesting. But you must grow, my ittle one, because without stature there is no possible chance for success in the line toward which you lean." I kissed Provost and started off wild with

"Aunt, I am received, I am received!" I which I belonged, arrived. cried. "Let us tell mamma immediately." The first day of my class was on Monday. I have preserved a marked predilection for that day ever since, and for all that I never suffered so much from my timidity and from my pride as I did that day. The tortures of a presentation at the ery one who went there from a boarding 9. We had been since the 7th coming from school. For me it was all the more terrible and painful because the ill-natured re- | Macon. marks were directed precisely toward the defects that I knew I had. I was ill at ease. There were some charming young girls there, all of whom later on became talent.

M. Provost made his new pupils declaim, the boys first and the girls afterward. When my turn came I went upon the stand tottering with nervousness. I had journey. The bother of it all, from the was killed at Shiloh; Lieutenant Howells, learned "June" in Britannicus. I became Fourth Michigan's standpoint, was that of the Confederate navy, and who was also immediately a subject of bitter mockery. I | the First Wisconsin had the right of way. | brother of Mrs. Davis; General Reagen, was unable to trill, and I pronounced the They were ahead of us on the only road to afterward senator from Texas, then Dat's and d's wth a violence that gave me a Irwinsville, and from a moral as well as vis's postmaster general, and Burton N. very ugly German accent. After a few verses M. Provost brought me down and told me that he wouldn't give me any lessons until I had learned to trill. Mile. De Brabander made fun of me and consoled

CURING THE GERMAN ACCENT. gum became my constant occupation. I

chewed it furiously while trilling the r. Often I mashed it in a rage, blaming it for | gro that if the Fourth Michigan took what | rageously, practicing from morning till | fiver to a place called wilcox's Mill, and if he produced a gun. Mrs. Davis was lookly to improve my figure. My long neck was evening, and often from evening to morning, shut up in my own room, te, de, de, te, put powder on my face and my eyelashes, eyebrows and ears were full of it. I was simply hideous, and when I was presented trilling. Ah, what blessed hours were those de, de, according to the regular method of to Auber, among a lot of pretty girls, of that hard, hard work! What joy I to do it, we must beat the First Wisfound when I was able to say, Un tres dropped into that big hole! My mother made me get up every morning at 6 o'clock and I was one of them-we galloped off into to pronounce r's, accompanied by the darkness down the Ocheemulgee, over the having Davis turned to me and asked: piano. I sol-facd, ra, re, ri, ra, rol, etc., for to leave the door of her room open and fall melody. But woe to me if I stopped. Silence always woke her up suddenly, and with an imperious voice she would call out learn for my examination. My mother, who to me: "You have ten minutes more!" and

Dear, dear mother! How often was I you from the bottom of my heart. At last I was able to say to M. Provost that I could trill and my lessons began, few exceptions, all the greatest artists have | ahead of Jeff Davis also. passed through the Conservatoire. It is true that if the pupil attends solely to the class, progress will be limited, and the deam a pupil full of respect for the house in pression of my eternal gratitude.

that I am. I have never forgotten it, and I am glad to offer to it publicly the exmorning at 8 o'clock I took the lesson in de-Eli ranged us in two lines, the little ones chance for escape would be cut off. in front, the big ones behind. "One, two, three!" And with his hand on

ing at the same time. Pap Eli, a tall and handsome old man, with a Napoleonie face, was ridiculed on account of his nose, that was always crammed with snuff, and his dignity that charmed me. After the recitation together, he took two pupils and made class, had the task of teaching the newcomers. Jeanne Tortens rehearsed a vio- of Davis's party. lent declaration of love to Sylvia Ponsin. can't recollect her name now-one of the favorites of Pap Eli, recited an opera comique monologue. The style of gesture | had parted with his escort the day before. liffered then. Pap Eli made it more brief and more mannered. For a long time I could not find in his indications that I charming dignity which he exhibited in nis preceding lesson, but later on I knew mired all the more the excellent professor. The lesson was finished by a courtesy. Oh. what a variety of courtesies there are, and how glad I am that I learned them all. At first there is the respectful courtesy to the old dowager, "madame." It is a long salute, very low, with the head slightly inclined and eyes looking through the lashes. The courtesy to a sovereign is a long salute, very low and with downcast eyes. The left foot placed forward, should be drawn to the right foot, while the body is raised slowly. I had great difficulty with that courtesy, and I should add that I have seldom had occasion to practice it except when abroad. The courtesy to a fiance at the time of his presentation is correct and rather embarrassed. The embarrassment should be seen in the pose of the arms. Finally, there is the courtesy to the public. That salute is very long and very low, the body raised a little and the eyes embracing the entire audience with one glance, a grateful smile full of grace I have always been rebelbewildered." lious to that method of saluting, because I consider it somewhat obsequious. I adore satisfaction I return thanks to it as my of Munger, of C Company: equal and not my master.

Chicago Tribune

"Who calls me a blind old beggar?" asked "Heed them not the aged mendicant. Homer," said one of the bystanders. "They | some water?" are merely thoughtless schoolboys." "Then I will be revenged on the whole race of the tent by that time. No one objected and we became friends immediately and with rage. And groping his way to the water. A moment later two figures, both the most ghastly, stupid and uninteresting-forever. Death, which moved down the nearest typewriter, he dictated the Iliad.

JEFF DAVIS'S LAST COUP

IN CLOTHES OF A NEGRESS, BUT A YANK DETECTED THE DISGUISE.

William Penn Stedman, Who Made the Capture, Tells a Thrilling Story of How It Was Done.

Dan Quin, in New York Journal. Department's building, sits a mild, gray gentleman. His position is that of a messenger for the government. In his humble place he lives and will probably some little cruelty in putting an innocent child day die. It is the best a republic does-this join Purrington, and for twenty minutes position-for one who in stirring times was | they made a rattling fight of it. There were for the moment prominent. The small, day I sought Stedman and asked him to who the other fellow was, but it dawned looked for a face that would give me some | tell the story. He was sitting in the hall, | ing. encouragement. Auber for an instant fixed | and looked what he was, a forgotten leaf my attention, but his civel smile repelled in his country's history. What he said is me. He noticed this, and whispered some- worth while to the children growing up, and an's storm dress going after water. When

onel Pritchard in command, was at Macon, got, Auntie,' I said. Ga. Our particular mission on earth just then was to capture Jeff Davis. We had been in Macon the day before. They was slight and vague. We knew he was flying southward, but over what trail or just how far he had got we didn't know.

southeast from Macon to a town called taken, but Colonel Pritchard rode up and the same trail, so Colonel Pritchard de cided to keep straight down the Ocheemulgee to the town of Abbeyville. got to Abbeyville just in time to meet the First Wisconsin, which, not getting tidings of Davis at Dublin, broke back to the southwest for the river. The First Wisconsin was just crossing the river at Abbeyville when the Fourth Michigan, to

THE NEGRO INFORMANT. "We got information from a negro that Davis was further south, heading for the town of Irwinsville. For a wonder the colored man's information was thoroughly

pike for Irwinsville. It was a rough road. colebrated for their beauty, if not for their Irwinsville was quite a distance, and as with Davis. Besides Jeff Davis there were it was just getting dark when they started Mrs. Davis, their two children Winnie and it was fair to assume that the First Wisconsin was going to be some time on the son of General Albert Sidney Johnson, who a military point of view claimed prece- Harrison, private secretary to Davis. The dence over us in chasing the flying chief of the late Confederacy.

"Colonel Pritchard at this crisis made a point of thoroughly interviewing the colored man who had furnished the Irwinsville information touching Davis. He got to mention, and which illustrated the I set to work couragecusly. Chewing learned that the trail over which Colonel Hearndon and the First Wisconsin were traveling swept in a broad circle to the Bee, of L Company, so rudely tore the dress west of the river, and was told by the ne- from Davis, the latter quickly reached for all my difficulties. I opened my mouth out- was practically a private road close to the river to a place called Wilcox's Mill, and carbine and threw it on him, ready to shoot ment road from Wilcox's Mill to Irwins- ing out of the wall tent not far away. As ville, we would be able to cut in ahead of Colonel Hearndon and the First Wisconsin. I pointed the carbine at Davis, she leaped wanted to capture Davis, and, also, in order | muzzle of the gun aside. consin to Irwinsville. It was our under- Davis isn't armed.' standing that Davis had an escort of about tell the amount of my hair that I threw to consin rivals Colonel Pritchard told off 128 | that Davis was not armed that big rat, or the number of tears that I men of the Fourth Michigan, who were mounted on the best horses. With these- mounted men went over to investigate the blind mill road, which our negro had pointa whole hour every morning. Mother used | ed out. In fact, we took the colored gentleasleep softly to the sound of that beautiful his part, so as to be sure and not lose our way.

night on the morning of the 10th of May. It was then for the first time that we got news of Jeff Davis and his party. Our informant in this instance was also a negro, angry with you for that! And now I thank | who didn't know Jeff Davis from George Washington, wide as the difference was. was a useless institution. I am of a contrary opinion, and I believe that, with a ville ahead of the First Wisconsin, but "See here, Jeff., said Lynch, you're not

PREPARING THE TRAP.

lectual and material. For my own part, I parties, giving Lieutenant Purrington thir- President! What in the hell is he Presiwhich I received my artistic education, the ty men, with instructions to secut quietly establishment that enabled me to take a around Davis to the north. The balance | the wagons and took a valise, which we place among the leaders. I owe to it all of the command was put under the orders afterward learned was the private property of Adjutant Dickerson, with instructions to march directly up the road to Davis's slid out in the darkness, and we didn't I went through its entire course. In the camp, first giving Purrington ample time | meet the secondrel until six days later, portment. Oh, glorious old Ell! What gen- to go around the party and get into posi- when he again joined the reportment. erations of artists he saw! This lesson in | tion beyond. This would bring Davis bedeportment was a perfect recreation. Pap | tween Purrington and Dickersen, and all | of Jeff Davis's capture. The whole thingto take their position with no more noise his heart Pap Eli used to cry out: "It is than so many cats. The twelve mounted there, I am sure it is," and we would all | men, one of whom I was, accompanied | consin and fought themselve to a thorough say the same thing, imitating him. My Dickerson. After we were certain Pur- understanding of each other, and we were gracious, how comical it was, and charm- rington was established in the road be- gathered around the fires boiling coffee and yand we marched without noise or word

directly up to Davis's camp. "There were wagons standing about, and dim forms of men rolled up in blankets, tens and Ponsin, the oldest of the morning | enough to make anything like a count or | woods. Each regiment always claimed that form much of an estimate of the strength "As we approached we were expecting who replied with a gesture, which meant every moment to be engaged by his escort, "Go away, sir; go away, sir." Then Mile - As it was, we didn't even run upon a sen- of the Washington Post; try, and, in fact, Davis had no sentries posted. We didn't know it then, but Davis

and was continuing his flight with nobody but his personal party. "When we were established in position Colonel Pritchard ordered the twelve mounted men, and I was No. 1 of the twelve, to advance. We came in among the tents and wagons at a trot, expecting resistance. Nobody stirred; nobody even of the two wall tents, and then Captain Hudson of E Company, who had immepose he was a trifle excited.

"'Go for 'em, boys,' said Captain Hud-"The boys 'went for 'em'-that is, they aroused the sleepers under the trees and, attention to the stage, for the curtain was wagons and disarmed them. Nobody of up and some people had been talking in fered resistance, and there was no trouble. | a monotonous undertone for some minutes.

WATCHED THE TENTS. and the arms brought forward as if to ex- | careful note of who came out of the tent. press the phrase, "Oh, an encore; I am I was confident that if Davis was there he a disheveled old female with a mild little

success, but I give anything that is in me tent when a woman put her head out at to the public, and when it expresses its the front and said to a soldier by the name | ber of stupid speeches, which I am told "Of course Munger obeyed. Not long

> same woman looked out and said: " 'Will you let our colored servant go for "Edwards, of L Company, had come up to

through the flap of the tent and started toward the river. They had each other arm in arm, and each carried a water pail. The first was clearly an old fat negress, and the other, who was dressed in a sort of woman's storm dress, with a hood drawn over a negress or not

her head, one couldnt' tell whether she was "They came right by close to me as I sat on my horse. It struck me at once that the thin, bent old water woman was no other than Jeff Davis himself. But I knew he couldn't get away, and I didn't at that moment hait him. The way he was headed knew he would run into Dickerson and his dismounted men. "Just at this moment, however, a sharp

firing broke out to the north, where Purrington had gone. We naturally had got into figured that he with Davis's escort. Dick-Over across the mall, in the Agricultural erson at once started over with his detail to reinforce Purrington. As a matter of fact, the First Wisconsin had got to the scene and Purrington and his people had opened fire on them. Each took the other in the darkness for Davis's escort. "It didn't take Dickerson a minute to

about twenty men wounded and six or seven killed in this little brush between the gray man is William Penn Stedman, the First Wisconsin and the Fourth Michigan. man who captured Jeff Davis. The other I don't know how they finally found out on them after a while and they quit shoot-

BETRAYED BY HIS MUSTACHE. "But to return to Jeff Davis in the womto them I will let Stedman tell his tale his Dickerson and his men started off to help Purrington, I naturally had to go after "Jefferson Davis, the then head of the Davis myself. I spurred off to the right sought pity from another face. Camille | Confederate government, was captured by | and galloped round in front of Davis and Doucet looked pleasantly at me and en- | me personally at 2 o'clock on the morning | the negress and halted them. Davis still of May 10, at Irwinsville, Ga. I was a sol- held his head down and was stooped over. saved! I commenced my fable, looking | dier in B Company, Fourth Michigan Cav- | He left it to the negress to do the talking, straight into his eyes and drawing from | alry, at the time. Irwinsville is a little | As I halted them a ray of moonlight shone the benevolence of his expression the cour- town on the Ocheemulgee river, about forty through the trees, and I saw the gray end of Davis's mustache sticking out from un-"On the 7th of May, 1865, the Fourth | der the hood. That was the first time I Michigan Cavalry, my regiment, with Col- felt sure that he was the man I was after. "That's a pretty good mustache you've

> "Davis made no reply, and I ordered him back to his tent. "As we approached the tent a Swede knew he was not far ahead of us on his by the name of Andrew Bee, who was a flight to the South. The First Wisconsin private in Company L, and detailed as Colonel Pritchard's cook, came up. I told him the old bent woman was no other than were also in pursuit of Davis. Of course, Jeff Davis. At this information Andrew our information as to just where Davis was | Bee seemed to get vastly excited. He rushed to Davis, tore his storm dress from

him, saying: "'Come out of there, you old devil!" "Davis straightened up like a piece "The First Wisconsin had struck off steel. I don't know what shape his indignation at Bee's rough handling would have threw it on the ground. He shook himself free from the storm dress, which Bee had only half torn off. He was fully dressed in his own proper clothes after he got rid of the storm dress, caly he had no hat, "Who is this?" demanded Colonel Pritch-

ard of me as he came up. " 'I think it is Jeff Davis,' said I. " 'Are you sure?' asked Colonel Pritchard. Then he turned to Davis. "'What may I call you?' asked Colonel Pritchard of Davis. " You may call me anything you please, answered Davis, and his tone was hard and

"Meanwhile Purrington and Dickerson were kicking up a great racket about a furiong over to the north with the First Conservatoire are remembered well by ev- accurate. This, by the way, was on May like bees. Colonel Pritchard, like the rest of us, supposed it was Davis's escort making a last fight for their chief. He sent six of our men over to help Purrington and "The First Wisconsin, with Colonel Dickerson, and went along himself. The Hearndon in command, swept on down the rest of us, with Captain Hudson, were left to guard Davis and his party.

There were twenty-seven people all told Jeff, jr., Colonel Lubbock, who was an ex-Governor of Texas: Colonel Johnson, the rest were servants, with a few soldiers of

the Confederacy. MRS. DAVIS WAS BRAVE. "There was one circumstance which I forcool bravery of Mrs. Davis. When Andrew "Our object was twofold. We not only between us like a flash and pushed the "'Don't shoot, soldier,' she said; 'Mr.

"I had no intention of shooting unless he gros rat dans un tres grand trou. How I a hundred men. In order to expedite mat- first produced a weapon; but in verification did rage over that phrase! No tengue can | ters, get ahead of Hearndon and our Wis- of Mrs. Davis's statement, I might add "After Colonel Pritchard and his six

sort of row Purrington and Dickerson were "'Can't we go up there by the wagons?"
"I said 'Yes,' and the party moved out in man along under tremendous protest on front of the tent, nearer to the wagons. Davis sat down on a log. He sat there with his cloows on his knees, and his head in his hands, and appeared very much de-jected. Ex-Governor Howells and Postmaster General Reagan joined him and said what I supposed was intended to be something encouraging. But Davis never looked up nor made them any reply. "It was at this point that another rude, But he described to us a party camped sharp interruption occurred. A private by about a mile and a half north of Irwins- the name of Lynch, of A Company, came I have often heard that the Conservatoire | ville, which we took to be Davis and his | riding up at a trot, leading Davis's famous

going to need this horse any more; can't you give him to me?" 'You scoundrel! roader Lubbeck, 'if I "Colonel Pritchard organized to surround | were armed I would kill you in your sadconvincing tone he declared that he had feets of the master will be followed. But if Davis. He dismounted 116 men of his 128, die! I would die myself before I would " 'President!' repeated Lynch, scornfully, come a resource for varied studies, intel- of the twelve. He broke the 116 into two in no wise daunted by Lubbeck's wrath.

dent of?

"Lynch turned and went over to one of of Mrs. Davis. It contained about \$6,000 of her private money and jewelry. Lynch when he again joined the regiment. But "That is about all there is to the story didn't take half an hour from the time we "Purrington and his thirty people seemed | got Captain Hudson's remarkable order, 'Go for 'em, boys!' until Davis was a prisoner. The Fourth Michigan and First Wisgetting something to eat. Of course, the boys had a creat deal of curiosity to see Jeff Davis, but after they had taken one two wall tents and a fly tent were pitched | look their interest in him died out, and they frilled cuffs, but he possessed grace and by the side of the road. We could see the preferred to mingle with their late antagonists, the First Wisconsin, and talk over and asieep under the trees and around the the valorous battle they made with each them go through a love scene. Mlles. Tor- | wagons. It was moonlight, but not clear | other that morning in the Carkness and the

> York this winter. They will reside at an upper Broadway hotel. An Ibsen Horror.

it would have thrashed the other if the

lowing personal item in the society column

Jefferson Davis, are expected to be in New

The above story was suggested by the fol-

"Miss Winnie Davis and her mother, Mrs.

London Letter. Ibsen play? I never had till last Saturday afternoon, when I was beguiled into spendseemed to wake up. We halted in front ing the precious hours at the Avenue Theater, where "Little Eyolf" is being given to crowded houses and amid properly subdiate charge of the mounted detail of dued enthusiasm. It was a nasty enough twelve, gave what struck me at the time | day out of doors, but it was still more unas a very unusual military order. I sup- | Pleasant within the portals of what is supposed to be a place of "amusement." Darkness, dull, gloomy and miserable, pervaded the crowded theater. After making myself acquainted with the audience I turned my A lady in a shapeless and colorless tea gown was discussing family affairs of no "I was sitting on my horse in front of earthly interest with another lady in a one of the wall tents. As Captain Hud- | short-waisted gray garment of no particular pattern. The conversation sounded to my inartistic ears rather like the "easy and liberal, I concluded to carry it out by lessons for young readers" in a second remaining right where I was and making primer. They were joined by a bearded person and a small boy who talked dreary platitudes in a miserable undertone. Then black and tan toy terrier in a black bag appeared, and asked silly questions about rats and mice. She was asked to sit down in the drawing room, and made a numare "so thrilling." I was not thrilled, and Soldier, there is nobody but ladies in | consider it entirely contrary to the usages this tent; so don't come in here. They are of decent society that a horrid, dirty, messy eld woman called a "rat wife" should

be asked to sit down on one of the best afterward, perhaps half a minute, the parlor chairs. I am told that "Little Eyolf" is a masterpiece: that it is one of the great plays of the day; that Ibsen, "The Master," here shows to an unenlightened world what true dramatic worth and literary genius should be. I schoolboys!" retorted Homer, trembling to the servant making an excursion for confess that to me "Little Eyolf" is one of